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THOUGHTS

ON THE

NECESSITY

OF

MORAL DISCIPLINE IN PRISONS,

AS PRELIMINARY TO THE

RELIGIOUS INSTRUCTION OF OFFENDERS;

WITH

OBSERVATIONS

ON THE EXPEDIENCY OF APPOINTING BY AUTHORITY,

A FORM OF PRAYER,

FOR THE USE OF PRISONERS.

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Parum eſt coercere improbos pœnâ, niſi probos efficias diſciplinâ.

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ADVERTISEMENT.

THE following pages were written as a Preface to a ſelection of Prayers, Sermons, and Exhortations, which the author had compiled for the uſe of offenders in ſolitary confinement. Upon reviſing, he determined to print them in a ſeparate ſtate, as being of little uſe to thoſe, for whoſe benefit the compilation is intended.

In the Preſs, and ſpeedily will be publiſhed,

I.

PRAYERS ſelected from the LITURGY, with PSALMS and LESSONS, proper for the USE of PRISONERS; alſo, an OFFICE OF VISITATION FOR PRISONERS.

II.

A COMPANION FOR THE PRISONER; being a Selection of SERMONS, EXHORTATIONS, and other religious INSTRUCTIONS, compiled for the Uſe of OFFENDERS in ſolitary Confinement.

THOUGHTS, &c.

BISHOP BUTLER, in a Sermon preached in the year 1740, before the Lord Mayor and Aldermen of the City of London, expreſſed himſelf in the following terms:

" As the only purpoſes of puniſhments
" leſs than capital, are to reform the offen-
" ders themſelves, and warn the innocent
" by their example, every thing which
" ſhould contribute to make this kind of
" puniſhments anſwer theſe purpoſes better

" than it does, would be a great improve-
" ment. And whether it be not a thing
" practicable, and what would contribute
" ſomewhat towards it, to exclude utterly
" all ſorts of revel mirth from places where
" offenders are confined, to ſeparate the
" young from the old, and force them both,
" in ſolitude, with labour and low diet, to
" make the experiment, how far their na-
" tural ſtrength of mind can ſupport them
" under guilt and ſhame and poverty; this
" may deſerve conſideration."

THIS ABLE PRELATE well performed his duty in uttering the ſuggeſtions of his reflecting and ſagacious mind. The wretched and immoral ſtate of the priſons of this country remained nevertheleſs uncorrected, till the active labours of Mr. HOWARD brought the benevolent theory

theory of the Biſhop into operation and effect. Mr. Howard was high ſheriff of the county of Bedford in the year 1773; and it is well known that certain grievances, which he found exiſting in the county priſon, and which his ſenſe of the duty of his office urged him to remedy, were the occaſion which firſt prompted him to explore and examine, with accurate and minute reſearch, all the priſons of Great Britain. The various abuſes which prevailed in them he laid open to the view, and laboured to correct them with ſuch ardent enthuſiaſm and unwearied perſeverance, as called forth and arreſted the public attention. By his ſingle exertions was laid the foundation of that reform, which, during the laſt twenty years, has been making a gradual progreſs throughout the kingdom, and which, it is hoped, will take place in ALL

THE PRISONS OF THE METROPOLIS, as well as in thoſe of the provincial towns *.

* What proportion the criminal priſoners in and about London bear to thoſe confined in all the other gaols in the kingdom, may be conjectured from the tables given by Mr. Howard. In 1779 the total amount, according to the account taken at the time he viſited each different priſon in that year, of felons and petty offenders confined in the gaols of England and Wales, was 1715; of that number, the criminal priſoners of London, Weſtminſter, and Southwark, were 213. In 1782 the general total was 2008, of which the London priſoners made 400. In the former year they were about an eighth, in the latter a fifth of the whole. If we take the Woolwich hulks into the account, and conſider the priſoners there as belonging to the metropolis, the proportion will be much increaſed. In 1779, the number of criminals in the hulks, at the time he viſited them, was 526; in 1782, 204. This computation will make the criminal priſoners of London, and it's vicinity, more than A FOURTH in the laſt mentioned year, and in the former about a THIRD of all the criminals in England and Wales.

Before HE diſcloſed the horrors of the dungeon, the ſtate of our priſons was a reproach to the magiſtrate, and a diſgrace to the national character. Felons, debtors, men and women without diſtinction *, the ſick, the lunatic, thoſe who had juſt entered, and thoſe who had long trodden the paths of wickedneſs, were often huddled together in horrid promiſcuous aſſemblage; while,

* Mr. Howard gives ſeveral inſtances of debauchery in priſons, ariſing from the want of a proper ſeparation of the ſexes. It may not be amiſs to mention here what we have lately read of the CHINESE PRISONS. 'The order and adminiſtration of the jails are ſaid to be remarkably good. The debtor and felon are confined in ſeparate places, without being permitted to approach each other, as it is thought both impolitic and immoral to aſſociate guilt with imprudence or misfortune, by a promiſcuous impriſonment. The two ſexes are likewiſe kept carefully apart.'—*Sir George Staunton's Account of the Embaſſy to China.* Vol. III. p. 327.

from

from the want of wholeſome and ſufficient food, and ſometimes even a due ſupply of air and water, the inhabitants of theſe polluted dwellings were tainted with diſeaſes, which either put an end to their lives, or deſtroyed their health. This ſhocking neglect produced conſequences of a nature yet more dreadful: the MORALS OF THE PRISONER were vitiated in an extreme degree.

In inflicting puniſhments true policy has regard to the reformation of the offender, and his reſtoration as an uſeful member to ſociety. Theſe indeed, except in the caſe of capital puniſhments, are the great objects which ſhould be propoſed. To prevent crimes is impoſſible: if the age were leſs luxurious, leſs licentious than it is, offences muſt come: but when they are brought under

under the notice of the magiſtrate, it behoves him to uſe the authority with which he is inveſted wiſely, in order that he may correct the delinquent, and prevent him from again being injurious to the community. Now he who comes within the precincts of a priſon is ſtopt in his vicious career; his ability to do miſchief is ſuſpended; the authority which coerces him is abſolute; he is wholly ſubject to the regulation and controlment of others. This then is the period at which it becomes the duty of him who bears the ſword, to exert his power for the reformation of the criminal, and the benefit of the public. Diſtreſs naturally produces conſideration, and when it is the manifeſt fruit of vicious practices, it gives of itſelf the plaineſt and moſt convincing leſſons of reform.

In

In order therefore to derive every advantage from a ſeaſon which is ſo auſpicious to reflection and amendment, it will be right to have regard to the age, habits, and particular circumſtances of the priſoner. If he is young, if he is neither advanced in years nor in wickedneſs, the intereſts of the community, and juſtice to the offender himſelf, loudly demand that he ſhould be treated with due attention. Whenever an individual, for his offences againſt ſociety is deprived of his liberty, it ought to be remembered, that ſo long as he is excluded from the world, and ſubmits to the diſcipline of labour and correction, he bears his puniſhment, he is making amends; but if the circumſtances of his impriſonment ſhould be ſo badly ordered as to occaſion detriment to his health, or increaſed depravity to his morals,

he

he himſelf becomes the injured party; he ſuſtains a wrong, where he ought to receive a benefit. To plunge a man, faulty perhaps for the firſt time, into the common gulph of a priſon, and *force* him to mix with offenders of every claſs and deſcription, what is it but to counteract the object which you profeſs to have in view, to forward him in wickedneſs, and qualify him to become a more dangerous member of ſociety? He who entered a novice will depart an adept. The example, the advice, the artful inſinuations of thoſe who are loſt and abandoned themſelves, will accelerate his ſpeed on the road to deſtruction, and ſend him again into the world with increaſed diſpoſition and ability to do miſchief. This ſurely is a moſt unjuſt, as well as impolitic, mode of treating thoſe, who by a ſeparation from evil companions

ſhould be preſerved from farther corruption, who ſhould be taught good habits by the diſcipline of labour, and be admoniſhed by the friendly voice of inſtruction.

Neither is it agreeable to the maxims of a juſt policy to treat, as hopeleſs and irretrievable, even thoſe who have reached higher degrees of wickedneſs. To effect indeed the reformation of ſuch hardened offenders as are found in our gaols, may well be thought a work as difficult as to change the ſkin of the æthiop, or diſcharge the ſpots of the leopard; yet ſtill THE MAGISTRATE ſhould omit no probable means of correction; and, even if the caſe appear deſperate, he ſhould interpoſe every poſſible check to prevent a farther increaſe and propagation of wickedneſs. He will do ſome good to the public, if he no longer

ſuffers, to uſe the words of our great moraliſt, " the lewd to inflame the lewd, the audacious to harden the audacious *."

It

* See the Idler, No. 39.—But what is to be done with the incorrigible? It is notorious that many convicts, after having compleated the term of their impriſonment, immediately rejoin their former aſſociates, and renew their depredations. Might not the law continue it's control, and hold them under ſome reſtrictions, *after* their liberation from confinement? Juſtices, it is true, have a diſcretionary power (by 32 Geo. III. c. 45. § iv.) of paſſing diſcharged convicts to their reſpective pariſhes. But how does this operate? Between the priſon and the pariſh, the paſſed perſon may find an opportunity of ſlipping away; and the pariſh, if it receives, will not be very ſolicitous to retain him. Why ſhould not diſcharged convicts of a particular claſs be baniſhed, for a limited time, to a certain diſtance from the metropolis, which is the ſource and ſink of corruption? Such offenders as are not wholly abandoned, being removed from the influence of their former companions, and the allurements

It will hardly be ſuperfluous to add, that policy requires a ſtrict and ſcrupulous attention to the cleanlineſs and ſalubrity of places of confinement *. When the priſoner

of their former haunts, would be in much leſs danger of relapſing. And why ſhould not thoſe who might dare to paſs their limits, and appear again before the time of their probation was expired, be ſent at once to NEW SOUTH WALES? The country would be purged of members certainly pernicious, and derive all the benefit it could from the expenſes incurred in the ſettlement of that diſtant colony. And that wretched herd of females, who are irretrievably fixed in habits of proſtitution, who paſs from the ſtreets to the Bridewells, and thence again to the ſtreets, in conſtant flux and reflux; why is not the act of the 17th of Geo. II. enforced againſt them? In a remote country the younger part of them might, as wives and mothers, feel an intereſt in ſociety; here they muſt be miſerable.

* Sir JOHN PRINGLE, in his anniverſary diſcourſe at the Royal Society on the ſubject of Capt. COOK's

ſucceſsful

priſoner is liberated, and ſent to fill his place in ſociety, it is of the greateſt importance that his health ſhould be uninjured, and his vigour undiminiſhed. Now

ſucceſsful care of the ſhip's crew in his voyage round the world, and the medal deſervedly adjudged to him on that account, has the following paſſage at p. 26. "It is well known how much *cleanlineſs* is conducive to health; but it is not ſo obvious how much it alſo tends to good order, and other virtues. That diligent officer was perſuaded, that ſuch men as he could induce to be more cleanly than they were diſpoſed to be of themſelves, became at the ſame time more ſober, more orderly, and more attentive to their duty." This remark is confirmed by an obſervation in the Spectator, No. 631. "Several vices, deſtructive both to body and mind, are inconſiſtent with the habit of cleanlineſs."—In the regulations of the houſe of correction at Bayreuth in Germany, it is obſerved concerning *cleanlineſs*, that the want of it not only occaſions diſeaſes of the body, but alſo tends to the *corruption and debaſement of the mind.* Howard, p. 133.

if his life and ſtrength are poiſoned and impaired by the vapours of an unhealthy priſon, he may indeed be leſs capable of doing miſchief; but he will become a burthen to that community, which he ought to benefit by his labour and exertions.

When THE MAGISTRATE has done his duty, and eſtabliſhed in the habitations deſtined for the reception of offenders ſuch ORDER and MORAL DISCIPLINE *, as

* "It is the duty of a juſtice to keep a vigilant eye over the conduct of gaols; and by an active uſe of the power which the law entruſts to magiſtrates with reſpect to framing rules for their internal adminiſtration, and the employment of the perſons confined; and alſo by occaſional viſits for the purpoſe of inſpection, to endeavour to enſure proper behaviour on the part both of the gaoler and of the priſoners."—Giſborne's Enquiry into the Duties of Men. Vol. I. p. 423.

ſhall

ſhall forward, not obſtruct the work of reformation, the MINISTER of the GOSPEL will find himſelf at liberty to act. For, in a priſon where revel mirth is ſuffered to abound, what place can there be for grave and ſober counſel? Where there exiſts the moſt unreſerved intercourſe of criminals, of every ſpecies and degree, who not only render each other callous and inſenſible, but are farther ſtrengthened in their wickedneſs by the daily encouragement which they receive from the viſits of their profligate companions who are at liberty, what effect can be hoped from the exhortations of a ſpiritual inſtructor? Where obſcenity, oaths, and blaſphemy reign uncontroled, what perſuaſive power will be able to inſinuate the language of humble penitence, and holy prayer? How ſhall the paſſions be ſubdued, when the impriſoned criminal,

even

even he who is about to tread the threſhold of death, is allowed to indulge in ſenſuality, and to riot in luxurious gratifications, ſupplied from the contributions of his aſſociates, or the ſpoils of his own villainy? What hope can there be of effecting the leaſt reliſh or turn for induſtry, and by that means of inducing a ſounder mind, when the delinquent is condemned to a ſtate of abſolute inactivity, and compelled to drag on the heavy hours, without the leaſt relief from any ſort of employment, or profitable occupation *?

The

* "Magiſtrates," ſays Mr. Howard, "ſhould conſider that priſoners confined for one or two years (in idleneſs,) are entirely ruined; not only as to morals, but as to their capacity for labour; for I have known ſome, on going to work, fall into a decline." The keeper of *Berkley* Bridewell lamented to Mr. Howard the bad effects of cloſe confinement in idleneſs, upon

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the health of even young ſtrong priſoners. Many ſuch, he ſaid, he had known incapable of working for ſome time after their diſcharge.

* Mr. Howard, in his remarks upon a gaol which, at that time, was much neglected, obſerves, that all the endeavours of the chaplain to promote reformation among the priſoners muſt neceſſarily be defeated, by the inattention of the magiſtrates, and their neglect of framing and enforcing good regulations.

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" which are intended to reform, as it
" does capital ones.—And ſince it muſt be
" acknowledged of greater conſequence in
" a religious, as well as civil reſpect, how
" perſons live, than how they die, it can-
" not but be even more incumbent on us,
" to endeavour in all ways to reclaim thoſe
" offenders who are to return again into
" the world, than thoſe who are to be re-
" moved out of it; and the only effectual
" means of reclaiming them, is to inſtil
" into them a principle of religion."

TO BIND UP THE BROKEN HEARTED, and, in a ſpiritual ſenſe, TO PROCLAIM LIBERTY TO THE CAPTIVES, AND THE OPENING THE PRISON TO THEM THAT ARE BOUND *, was the great object of the MISSION of CHRIST. To whom then ſhall be propoſed this GOSPEL of

* Iſaiah lxi. 1.

SAL-

SALVATION, if not to the wretched PRISONER, who is overwhelmed at once with guilt, with ſhame, and poverty? Sharp calamity is an inſtrument which the grace of God uſes to awaken ſinners to a ſenſe of their condition; and, when they are left to commune with their own hearts in SILENCE and in SOLITUDE, they are then placed in a ſituation beſt calculated to diſpoſe their minds for the reception of religious truths.

The profitable INSTRUCTION of OFFENDERS by exhortation or ſermons, by private admonition or occaſional advice, muſt depend, in a great meaſure, upon the zeal, ability, and diſcretion of the inſtructor. But that inſtruction, which is conveyed through the means of PRAYER, is leaſt likely to loſe it's effect, from any de-

ficiency on the part of the miniſter, if he be regular in his attendance, and decent and devout in the manner of his miniſtration. And, to give this mode of impreſſing religious principles it's full force, it ſeems highly expedient and neceſſary, that the prayers to be uſed by the priſoners, ſhould be adapted to their condition as criminals in confinement. It is not meant that particular prayers ſhould be uſed *only* in extraordinary caſes, and upon the occaſion of great and capital offences; but that the conſtant and ordinary ſupplications, which priſoners are taught to offer at the throne of grace by the voice of their miniſter, ſhould be expreſſed in language calculated to affect their hearts with a ſenſe of their peculiar wretchedneſs; and that the tenour of the whole ſervice to be performed, ſhould bear a general reference to the ſtate

of thoſe, whom it is intended to influence and correct. The prayers uſed by the common body of Chriſtians, in the ordinary ſervice of the Church, are leſs likely to move a congregation of impriſoned offenders, than a PARTICULAR OFFICE or FORM, which ſhould contain in it frequent, cloſe, and pointed applications to their own unhappy ſituation.

Beſides, it ſhould be conſidered, that priſoners, who form a ſeparate body of very great moment in civil ſociety, are, in their chriſtian capacity, diſtinguiſhed from their brethren by circumſtances that are peculiar and intereſting; and that, as MEMBERS OF THE CHURCH, they claim from it's wiſdom and it's charity, that kind of ſpiritual aſſiſtance which is appropriate to their exigencies. JOHN the

BAPTIST

BAPTIST adapted his advice to the particular deſcription of perſons whom he addreſſed *; and we ſhould remember, that the promiſe of Chriſt's kingdom is made to thoſe who, among other acts of benevolence, VISIT THE PRISONER †, and relieve his wants.

THE CHURCH OF ENGLAND has made no ſpecial proviſion for the ſpiritual neceſſities of the confined criminal. She intercedes generally for all ſorts and conditions of men, and particularly for all priſoners and captives; but has connected with her ordinary ſervice no form of prayer for their uſe, as ſhe has for the benefit of thoſe who encounter the various dangers of the ſeas ‡. Yet, ſurely, the jeopardy of

* Luke iii. 12, 13, 14. † Matthew xxv. 34.

‡ The good Biſhop of Man compoſed a form of prayer for his clergy, to uſe at the boats, when the iſlanders went out at the ſeaſon of the herring fiſhery.

the

mariner's condition, either temporal or ſpiritual, is not more urgent and alarming than the perilous eſtate of that too numerous claſs of perſons, who are confined within the walls of a priſon, for their offences againſt ſociety.

This manifeſt omiſſion of the compilers of our Liturgy, has been frequently noticed, and lamented; and men of the firſt diſtinction in the Church for their rank, learning, and piety, have, at different times, endeavoured to ſupply the defect, by various offices and prayers of their own compoſition or ſelection. In the year 1658, Dr. JEREMY TAYLOR, not more diſtinguiſhed as a ſound theologian than as an elegant ſcholar, publiſhed an office for priſoners. Not many years afterwards, that

judicious and indefatigable miniſter of our church, KETTLEWELL, compoſed an office for priſoners for crimes, and for debt; with ſuitable directions for their conduct and behaviour. It was the laſt work of a life devoted to the duties of his profeſſion, and was publiſhed after his deceaſe by his intimate friend and executor, the pious NELSON. In the reign of QUEEN ANNE, during the primacy of ARCHBISHOP TENNISON, the governors of the Church ſhewed a diſpoſition to provide for the ſpiritual inſtruction of confined perſons, by public authority. In the Queen's licenſe, dated the 23d of January, 1710, among the heads of ſuch matters as were judged proper for the conſideration of CONVOCATION, we find propoſed, 'The preparing a form for the viſitation of priſoners, and particularly of con-

condemned perſons *. In the year 1714, the ſame matter was again propoſed. Some of the other heads of buſineſs then recommended by the Queen were diſcuſſed, and reports made concerning them; but touching this matter there is no report; and we know not whether it came at all under debate. The death of Archbiſhop Tenniſon, which happened at this time †, probably put an end to the buſineſs, of which, it ſhould ſeem, he was the promoter; for, if ROSSELL'S information may be relied upon ‡, a form of prayer for the viſitation

* See Wilkins's Coricilia Magnæ Britanniæ & Hiberniæ, Vol. IV. p. 638, 654.

† He died in 1715.

‡ In his preface to the ſecond part of the Priſoner's Director, printed in the year 1742, he ſays the manuſcript was thought to be in the poſſeſſion of Dr. Green, late Lord Biſhop of Ely, but could never be found among his papers.

of priſoners had been prepared by the Archbiſhop. The Queen's recommendation of the ſame buſineſs to THE CHURCH OF IRELAND met with ſucceſs, for a form of prayer for the viſitation of priſoners was agreed upon by the Iriſh Clergy in their Synod at DUBLIN in the year 1711; and, in the year 1714, it was ordered by the Lord Lieutenant and Council to be printed and annexed to the book of Common Prayer; and the ſame form, in the year 1785, was adopted by a convention of the PROTESTANT EPISCOPAL CHURCH, in the middle and ſouthern States of NORTH AMERICA *.

* This form, which is commended by Mr. Howard, was printed in the year 1795, by the Society for promoting Chriſtian Knowledge, and is inſerted in the catalogue of books which they diſperſe.

It is much to be regretted that an office or ſervice of a ſimilar kind ſhould not have been authorized by the PARENT CHURCH *. For, though ſuch of the clergy as are concerned in this uſeful and neceſſary duty may derive conſiderable aſſiſtance from the forms that have been publiſhed by others, yet it does not ſeem conſonant with the dignity of the Church of England, nor agreeable to that wiſdom and caution with which, in other reſpects, ſhe regulates the conduct of her miniſters, to leave them wholly without guidance in this important point. A private clergyman may be deficient in knowledge, in judgment, or ability; and therefore he ſhould have it in his power to conſult the Church. If the great outline of his duty were marked out

* See Giſborne's Enquiry into the Duties of Men. Vol. II. p. 104.

for him in a well digeſted appropriate ſervice, little elſe would be wanting, on his part, to fill it up properly, but diligence and ſincerity.

In the Queen's letter to Convocation, the greateſt ſtreſs is laid upon preparing a form of viſitation for *condemned* perſons. BISHOP BUTLER was of opinion, that it is of much greater conſequence to attempt the reformation of thoſe offenders, who are to return again into the world, than thoſe who are to be removed out of it. Of the charity, uſe and neceſſity of giving to condemned malefactors all the ſpiritual comfort and aſſiſtance which their unhappy condition requires, there can be no queſtion; nor is there any danger that our clergy will neglect them. But it does not ſeem ſufficient that an OFFICE of VISITATION ſhould

ſhould be prepared for *their* uſe only who have committed ſome great or capital crime. The form uſed by the Churches of IRELAND and AMERICA is deſigned for offenders of that deſcription. Now a ſimilar office ſomewhat qualified, and rendered more general in it's application, might, it is preſumed, be read with great effect to criminal priſoners aſſembled in a body; and that, not at extraordinary times, and on extraordinary occaſions only, but on thoſe fixed days in the week, on which the care of the magiſtrate has appointed the attendance of the miniſter. Nor does it ſeem improper that a form of ſolemn viſitation ſhould be uſed in ſtated ordinary courſe. If a miniſter viſit a ſick perſon who is not dangerouſly ill, he will hardly diſcontinue his viſits, and particular prayers, till the object of his charitable attention is reſtored.

reſtored. With equal, if not ſtronger reaſon, ſhould the viſitation of the priſoner be continued, while he remains ſubject to the puniſhment and preſſure of his ſin.

On the Lord's day, undoubtedly, THE SERVICE OF THE CHURCH ſhould be performed. In the Iriſh and American forms, it is ordered, when morning or evening prayer ſhall be read in any priſon, that a particular pſalm (which is mentioned) and one or two particular collects ſhould be uſed; but this is not ſufficient; the adaptation ſhould be general, and pervade the whole ſervice. There are many PSALMS peculiarly ſuited to the circumſtances of perſons in confinement; and many very appoſite LESSONS in the Old and New Teſtament, the force and direct application

of

of which they could hardly eſcape. It would alſo be convenient, if both the FORM OF VISITATION and THE SERVICE were printed in the regular order in which they ſhould be read *, together with the ſecond Service, and the Collects, Epiſtles, and Goſpels. Where there is no neceſſity for frequent recurrence to different parts of the book, the interruption will be leſs, and the attention of the priſoners (for they would be attentive) will not be diſtracted.

A book ſo arranged would not at all interfere with the Book of Common Prayer, as it is now ſet forth: it might be printed

* The ſcheme of a ſervice, and an office of viſitation for the uſe of priſoners, according to the ideas here ſuggeſted, is exemplified in a Book of Prayers for the Uſe of Priſoners, printed at the Philanthropic Society, and ſold by Meſſrs. Rivington.

for

for the ſeparate and excluſive uſe of priſons *. And it is preſumed, that a FORM or SERVICE upon this plan, digeſted by the wiſdom of able and experienced miniſters, and ſanctioned by authority, could not be conſidered as innovating upon the LITURGY, any more than thoſe forms of prayer which are uſed upon occaſions of public diſtreſs. If, when our crying ſins have brought down the divine vengeance upon us, we deprecate, in peculiar language, the anger of the Almighty, ſurely it is not leſs proper that thoſe, whoſe

* In priſons deſigned chiefly for debtors, the regular ſervice for the Church ſhould be uſed, with the addition of a prayer or two applicable to their ſituation. Where criminals and debtors are confined in one priſon, the ſervice proper for the former ſhould be uſed. The debtor ſits, or ought to ſit, in a ſeparate ſeat. His own conſcience will tell him, whenever the words directed to the criminal are applicable to himſelf.

miſery

miſery and puniſhment are the notorious conſequences of their crimes, ſhould expreſs their penitence in words appropriate to their ſituation.

If no ſolid objection ſhould ariſe to the meaſure which is propoſed, the preſent ſtate of the priſons of this country offers a ſtrong argument for the adoption of it. In many counties THE MAGISTRATES have eſtabliſhed a reform in the œconomy of their priſons, honourable to themſelves, and highly beneficial to the community *. As good

* The convenience of the ſtructure, and the ſenſible regulations of the NEW HOUSE of CORRECTION for the COUNTY of MIDDLESEX, reflect very great credit upon the magiſtrates who ſuperintend it; and, if it's inſtitutions are kept up in their due vigour, by frequent inſpection, it will ſtand as an example, or a reproach to many other priſons.—The teſtimony which,

good men, and good citizens they have done their duty; they ſeek no praiſe; their reward they will find in their own upright hearts. They muſt, however, be gratified, and feel a ſenſible ſatisfaction, if they ſee THE CLERGY earneſt to ſecond their virtuous and patriotic plans. SUCH AN UNION will produce the happieſt conſequences where it prevails: it will alſo have the farther good effect of exciting attention to the

not long ſince, it received from parties well able to determine it's merits, is ſo remarkable that it deſerves to be recorded. Two criminals convicted at the *Old Bailey*, and ſentenced to impriſonment, petitioned the Court that they might paſs the time of their confinement, not in the houſe of correction at *Clerkenwell*,—but in *Newgate!*—The excellent management of many of our PROVINCIAL PRISONS is acknowledged and applauded; but what is the comparative importance, I had almoſt ſaid, of all the priſons in the kingdom, in reſpect to thoſe of the METROPOLIS?—*Hinc prima Mali* LABES.

moral government of thoſe priſons which have hitherto been neglected.

After all human efforts have been made, it remains for God to give the increaſe of his grace, and to ſoften into penitence the obdurate heart. If, at any time, we fail in our endeavours, we ſhall have the conſolation to reflect, that we have uſed the means beſt calculated to promote the end we aim at. When the magiſtrates have eſtabliſhed a juſt ſyſtem of priſon diſcipline, and the clergy apply religious inſtruction, in the moſt forcible and perſuaſive manner, it is reaſonable to expect, that much good will be effected: a check, at leaſt, will be given to profligacy; THE BAD WILL NOT BE MADE WORSE. In theſe daring and licentious times, when open attempts are made to looſen every moral band, the regulation

of

of our priſons becomes every day an object of increaſed magnitude and importance. Iniquity is burſting upon us like a torrent; and the utmoſt exertions of all good men, eſpecially thoſe who are in ſtation and authority, are requiſite, if we would reſiſt and break it's force.

FINIS.